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especially of the so-called upper and middle classes, are well informed, they are poorly educated. It is but half a century since Mary Lyon was pleading in New England for the establishment of a "permanent, protestant, female seminary," and scarcely longer since Mrs. Emma Willard was sketching for the first time a similar plan in New York. Education in the true sense of the word has as yet reached comparatively few women. The great majority are ignorant of those physical laws the obedience to which would increase their industrial usefulness, and they are equally ignorant of the action of economic law. They resent the entrance of women of wealth into the wage earning class, not appreciating the fact that nothing would so much contribute to the improvement of wages for women as industrial competition on the part of women of wealth and education. Until the highest education is not only made possible but also becomes general among women it seems hopeless to look for an improvement in their wages. Organization among women will secure temporary relief in some occupations, and an enlightened public conscience will secure a more healthy public sentiment, but permanent improvement will come only as women in the future work out their own salvation through the highest and most thorough education. As in all other reforms, improvement must work from the top downwards.

LUCY M. SALMON.

Les Bourses du Travail. Par M. G. de MOLINARI. Paris : Guillaumin et Cie., 1893. 8vo.

THE revival, or emphasis, of the so-called "historical spirit" and "historical method," which the past two or three decades have witnessed, has made it fashionable for an author who has any new ideas to present about an existing institution, to trace the institution from its origin to its existing form. This has been done in many cases even where the history was not necessary to the exposition of the author's contribution to the subject. The results have been an immense waste of literary energy, and the production of many volumes the different parts of which are so loosely related that the volumes are literary aggregations rather than books. M. de Molinari has committed this fault to a certain extent, and yet he shows a keener appreciation than most of the "historical" writers of the necessary relations between the past and present of his subject. He grasps firmly and presents lucidly the parallels between conditions of labor

under different social régimes, but does so more than is necessary for the presentation of his own new ideas. M. de Molinari traces the rise of the wages system, discussing the "necessary" and the "current" rates of wages under the law of supply and demand, and sketching the status of labor in the conditions of slavery and serfdom. The rise of the period of liberty is touched on, and an account given of some of the means taken at various times to eke out wages and better the condition of the laboring class.

The solution of the labor problem which M. de Molinari himself proposes is suggested by the good results which have flowed from the extension of the markets for commodities. The main difficulty in the labor situation, he thinks, results from the inequality of the conditions of the workingman and the employer. The establishment of equality of power in the competition between them would improve the condition of the laborer. The two conceivable solutions of this difficulty are the re-establishment of slavery and the increase in the facility of circulation of labor. The latter solution only is possible and can be effected by the establishment of labor exchanges. These should be private enterprises, the business of which would be to find places for idle workingmen and pay the expense of locating them. The charges of these companies should be paid, not by the individuals whom they serve, but by the labor unions, which should collect funds for the purpose. The benefits which M. de Molinari thinks would flow from his scheme are that it would ensure the placement of laborers at reasonable charges, would remove the inequality between employer and employed in the making of contracts, would bring the market and the "fair" price of labor together, would promote production and furnish a decisive argument for freedom of exchange.

M. de Molinari's plan is ingenious but hardly practicable, at least in the present state of labor organizations in this country. A labor organization might guarantee a labor broker for his outlay, but it would have no guarantee for its own repayment except the poor one of threatening to drop a delinquent workingman from its membership. This might or might not coerce him. Moreover, if the scheme were practicable in its main feature, there is no reason why the labor organizations themselves should not do directly the work of placing idle men and so save the profits of the labor exchange. Again, many of the placements of idle workingmen would be for periods so short that they would afford no margin of wages for the repay-

ment of the expense of transferring the men. Nor would the laborer be less in the power of the employer in the labor contract when the labor market was overstocked, and he would be subject, too, to his new employer, the labor exchange.

On a small scale, that is, for local labor markets, M. de Molinari's plan would doubtless work well ; on a scale so large that the element of personality would be lost sight of, it would afford no advantages. The labor exchanges would inevitably come under the influence of employers. The plan deserves praise and attention as an ideal towards which we should work, but could not be put into practice in its entirety under existing conditions ; nor, if it could, would it accomplish what its author claims, in this country at least.

The appendix contains, among other things, some interesting information on labor exchanges in France. · DAVID KINLEY.

Die Methode Einer Wissenschaftlichen Rückfallsstatistik als Grundlage einer Reform der Kriminalstatistik. von DR O. KOEBNER.

Sonderabdruck aus der Zeitschrift für die ges. Staatswissenschaft, B. xiii. Heft 5. Berlin : J. Guttentag, 1893. Pp. 124.

THE abstract method is losing ground even in that branch of science which has ever been the stronghold of abstract speculation—in jurisprudence. The heresies of Robert Owen were, certainly, not adapted to deal with the practical problems of criminality, still they emphasized the objective element of the social medium where the traditional notions—we might say, superstitions—of “free will” and “evil intent” had formerly held an undisputed position. Then came Quetelet to strengthen with his arguments the attacks of the radical thinkers upon the settled maxims of criminal law. Yet the controversy was still conducted, so to speak, beyond the lines of official criminal jurisprudence, until a rebellion against criminalistic orthodoxy, which broke out within the ranks of its former followers, was headed by the Italian anthropological school.

We are very far, however, from being enthusiastic over the achievements of the anthropological school, which is open, to put it in the mild language of our author, “to the reproach that it has prematurely drawn its inferences from a few hundred, at best from a few thousand, cases” (p. 62). More facts are needed to lay down the foundations of a truly scientific theory of crime, and we believe that the statisti-